

**The Yellow Book** : 1

OR

**A SERIOUS  
LETTER**

SENT BY A

**Private Christian**

TO THE

**Lady CONSIDERATION,**

The first day of *May*, 1656.

Which she is desired to communicate  
in *Hide-Park* to the Gallants of the Times  
a little after Sun-set.

ALSO,

A brief Account of the names of some  
vain persons that intend to be there, whose  
company the new Ladies are desired to forbear.

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**LONDON,**

Printed, and are to be sold by Mr. Butler in *Lincoln-  
Inn-fields*, near the *Three-Tun Tavern*,  
by the Market-place, 1656.

The Yellow Book :

OR

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Private Christian

MUSEUM

BRITAN

NICVM

Lady CO. 2. 10. 2.

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in this Part to the Gallants of the Times  
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LONDON,

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by the Market-place, 1676.









Taylor is prepared of all, yet for the King; that is the greatest;  
 and the breath of the Lord like a stream of brimstone kindle it,  
 Mat. 30. 23. I know many will not mind this, and says, Sol-  
 she is putting on her gown; but I would she would put on  
 Christ and his righteousness. Rev. 8. 13. Say of me, will,  
 sayes he, that thou mayest be rich, and white: raiment, that thou  
 mayest be clothed, that the shame of thy nakedness may not appear.  
 This raiment I had rather have, than a skin to cover my  
 bones, naked soules are more common and miserable than  
 naked bodies a thousand times, but not half so much pitied  
 by the world; some had rather be dead than not in the fash-  
 ion, and clothes to put on, on such a day as this, others ra-  
 ther buried alive, than want Christ, and the righteousness of  
 Christ. Run to my Taylor, bring them done or undone, cryes  
 Mrs. Would be gone, fetch my green petticoate and my white  
 linnen mantle, my Lady Impatience. Sayes for me, yes, and  
 some body else too, and will have you when you take your  
 short journey, if you have not Christ to go along with you to  
 your long home, and you may change quickly to be there as  
 well as at the Park, what is your life but a vapour or a shadow  
 sayes James, ch. 4. v. 14. Some Ladies get the Pox, and die  
 with a fever, others get a Cold and die with a Fever, how live  
 long that do not die soon, eternal life is the fruit of a  
 short living unto Christ, and eternal death is the wages of  
 an old sinner, the wages of sin is death, Rom. 6. 23. Yet, of all  
 sinners that have not Christ, and the righteousness of Christ,  
 for cursed is every one that continueth not to do all that  
 is written in the Law, Gal. 3. 12. He shall so no reward  
 Madam, some are of the opinion, that no ungodly La-  
 dies shall go to heaven, nor no ungodly Lords go to hell,  
 providing they believe and repent; but if they do not so, and  
 be thoroughly warned in Judah's Bonmain, Lat. by. 14. the  
 fountain which God hath set open for sin and uncleanness,  
 both Lords and Ladies too shall be eternally damned, and  
 thrown into the midst of flames; both and divers of Lords and  
 Ladies, have more reason to be damned than poore people a  
 thousand times, for where much is given, much will be re-  
 quired, Matt. 25. 30. they sin more, and draw more to sin,





I saw a Beggar put into an open Coffin, with an abundance of Bay leaves, Rosemary, sweet Bryar, and Flowers; who was a drunken rogne, and his wife worse, yet she cried at the putting of him in, (O Christ) my dear heart: The Surgeon wraps up some in a Sear-cloth, for which many mourn, but not one of thousand mindes where the soul is; when the body is in a green bag; the Lord of *Rack-tenant* had sixteen great lights, silver Candlesticks, a velvet foot-cloth, three mourning women, and a many rasing sturchins about his Lady, but their sins were these, they were divellish hard, miserable to their servants, and worse to their tenants, proud and discontented at the tax, but their great sin was unbelief, and yet they heard much, I had rather be guilty of many sins, than some one sin, especially of that of unbelief, which damnes thousands, John 3. 35. some will not beleive a wise man, others a friend, nor the wife the husband if she be a little jealous, one of five hundred, I think, do not beleive there is a Christ, or at least will live to Christ, amongst your Gallants, which come to *1 Corin. 2. 6.* And if a man doth not really beleive in Christ, and is some measure live to Christ, he can never be saved by Christ, John 3. 36.

But that man that is damned takes little pleasure when the devils tells him, there was such a Coach, and such a Coach, so many fix Horses, and so many mourners, and but two obshere rejoycers among them all, little legacies were straight forgot, to morrow is a new day, and the pleasures of this is gone already. The Lady *Be weary* is going, Mrs. *Mare-delight* is gone to spring Garden, Mrs. *Misadvised* is coming back again, but the Lady *Rack-tenant* comes no more, nor any from the dead, if one could come out of hell, than here, to use *Hiden Park*, but that cannot be, Luke 16. 26: would they hear what he would say, I beleive no, if they do not hear *Moses* and the Prophets, and they that speak by the same spirit, they will not hear him, yea, 29. besides, such an one will scarce come there, nor to Mrs. *Chambers* neicher, where there is nothing but four or five naked Pick-tires, a Song book, a Play book, a Lute, a Fiddle, two or three great





call them to an account what they did, what they saw, and  
 what they said in *Hild-Park*, and why they went so often  
 there; what, every afternoon? and never to the Closet,  
 crying, Lord, What am I? What do I? Why came I?  
 Whither goe I? Lord, I am but a poor little gnat-  
 worm, or a vain shadow, Psal. 39. 6. and we all do fly about  
 like so many butter-flies; there is more glory and variety  
 of beauty in the weeds of one Corn-field; yea, in a little  
*Daisy*, than in one of us, Luke 12. 27. But why came I,  
 Lord, why came I into this world? was it to play, sport,  
 court and complement my soul away? or was it to mind,  
 love, fear, serve, own and honour thee? Dost thou give me  
 being, beauty, riches, outward honour, glory and esteem a-  
 mong men, to be as a She-witch, snare and devil to men,  
 drawing them off from thee; or should I be as an Angel,  
 owning and honouring thee as the Son of all joy, life and  
 fountain of all glory, the first and last, and only being of all  
 beings, that nihilates the creatures, and disposeth of them  
 how, where, and when thou pleatest, for light, life and glory,  
 or wrath, hel & darkness, & that in a moment & this moment  
 Lord, thou mayst & dost dispose of som poor creature, in som  
 place or other, to his unchangeable condition, yea, and this  
 moment thou mayst say, Lords and Ladies come to judge-  
 ment, you must be no longer ranting, sporting, coaching  
 up and downe, but come away to judgement, however  
 Lord, if not now, I must ere long, *the end of all things is at  
 hand*, 1 Pet. 4. 7. the Sun is setting, the glory going, and  
 all the company from the Park, and this *May-day* will  
 come no more, nor we nor they from the grave which are  
 once there; let this be my last to the love, to the life of sin,  
 and delights of the world, and let me take my leave; fare-  
 wel, farewell Ladies, Lords, farewell pleasures of the day,  
 I shall never see you more, fields no more, nor hedges, Sun,  
 Moon nor Stars, Saints nor Sinners, Churches nor Stages,  
 Houses of Prayer, or Houses of Sin; yea, nothing more  
 that I now see shall I ever see again, in the way, in the  
 channel, in the state and condition that I now see, I shall  
 never see more. O Christ, where am I? Oh Christ,

what do I here? help me to be up and looking; help me to be up and doing something for eternitie; yea, for my soul, and the glory of thy name before I go hence and be seen no more. Oh Christ, if it must be now or never, that I must believe, that I must repent and live unto thee, let me do it; and seeing that the night comes, when no man can work, Job. 9. 4. let me go home and for about the work in good earnest, and in thy strength. Oh Christ, or else it will come to nothing. I cannot believe, I cannot repent, lead a strict life, and be crucified in any measure to these present things, pleasures and delights, and yet thy word pronounceth woe upon woe against me, and such as I am; *Woe to them that live at ease in Sion, that sayne to the musick, Amos 6. 1. 4, 5. that stretch themselves upon beds of ivory, and feed upon the fat of lambs, go to your rich men, weep and howle for your misery, James 5. 1, 2. and mooveth you, saith Christ, Luk. 6. 24. Beware unto you that he fall for ye shall be hungry; and we unto you that laugh and rejoyce, for ye shall weep and howl, vers. 25. and woe to you when all men shall speak well of you, smooth and flatter you, which too many do, when they should pluck you by the hair as brands out of hell.*

But Madam, all these woes and judgements must and will come upon this generation of Creatures, whose skins are as full of the sins of *Sodom*, ignorance, pride, luxury and wantonness, as a Taber is with wand, and for those damning pleasures which now they so eagerly pursue, they will be gone like a flash of lightning; yea, they are gone already upon the matter, the sable clouds & curtains of the night wraps up the glories of the day; yea, it hath done so, sin and darkness doth the soul of man in greater; the sweetest musick leaves but sadness in the mind of man; the sweetest enjoyments of the world do the like; yea, the more delights, pleasure, and enjoyments here, the more hell in hell to all eternitie; who would sell his soule for pleasure? who would sell his soul for profit? yea, if it were to gain the whole world, what would it profit? saith Christ, Luk. 16. 26. *I will buy you I will* O ye Nobles of England, Lords and Ladies and others, do ye indeed think upon this text, or do ye think there is a God,



a soule in you, a heaven or hell for that to go into, these things that are, could never be, if there were not a God; and if there be (as certainly there is) he will call you of all the whole Creation to a strict account, you that drinke the sweet, and feed upon the choice of all the Creatures among the Fish, and Fowl; you that drink down golden bolls of Nectar at your costly banquets; you that cloath your selves in Silk, and Sattin, and golden cloath of Tissue, and often ride on poor mens backs as well as in your golden Coaches; you that say, like the Harlot, we will take our fill of love, our fill of pleasure, crying Away, away to the Woods, and to the Groves, to the Fields, to the Parke and places where the Nobles are, and let us hear the Nightingale, I and the death-watch too I pray.

Oh Madam, when all is done the bell must toll, and you must dance to deaths pipe, who are now singing like to so many the Nightingales, your very enchanting tunes and Sirian songs, and have thousands to bow and eringe to you, though you be as the leprous houses to be pulled down, *Levit. 14. 40.* But remember the golden boll was in *Belhazzar's* hand, his Nobles round about him, then the judgement came, *Atene mene Tekels Daniel 5. 3. this night shall thy soul be taken from thee, Luke 12. 20.* and some have been taken from the Park to the bed, from thence to the judgement, before a few dayes have been expired.

O ye sinning and sinfull fading floures of *England*, consider what is said, and dedicated to you in a serious way, one sheet shall winds you up, let another or two conyince you; had I wrote more, your leisure nor your pleasure would have perused them, but this I hope it will, yea take it and peruse it well, and although at first I might a little seem to be light, yet my aim was, and my closure shall be very serious, as from the Lord, who I think inclined me to it.

And let me tell you, that if you, or some of you shall read this, and then go to hell after for sleighting this, and former better counsels, it will little advantage to weep and say, Oh that I were out of these internall and externall flames; Oh that I had hearkened when time was to Christ,

and that the voyce of the Turtle might once more be heard: the groans and sighs of dying Lords and Ladies are many times very sad and dolorous, but the groans, sighs and tears of a damned creature can never be imagined. I have heard of a Gentlewoman in *Northampton-shire*, that was burnt for poisoning her husband; her skreeks by some could never be forgotten they were so loud, so shrill, and to heare the thrills, skreeks and cries of one damned soul is a hell in hell beyond all imagination; and were there no other hell than this, for one sinner to hear the skreeking of another, no man nor Angel could express it.

O ye that now sing one unto another, and cause the woods to echo to your melodious voyces, take heed, and again take heed ye be not one day left to weep over one anothers backs in the flames of hell; certainly whole Coachfuls of ye will go there, one foot and one wheel are in already, and none cries out, the other will be there also, if the Lord Jesus be not infinitely merciful unto you, in the forgiving of your sins, and changing of your hearts, deceive not your selves, what you sow you shall reap, if you sow to the flesh you shall of the flesh reap corruption; yea, if this be all, thousands of you so (as I doubt it is) know when the harvest is ripe, I mean, you and your sins, then shall God thrust the sickle of death into your sides, his wrath into your soules, and bundle you up for hell for ever, *Joel* 3. 13. Cut it down, why cumbereth it the ground? saith Christ, and who can dwell with everlasting burnings, saith the Prophet, *Isaiah* 33. 14. And who shall dwell in thine holy hill? saith *David*, the man that is so and so, *Psalms* 15. 1. But you that are so and so prophane, to sport, and court, and pin and paint your time away, not at all minding that God, that hath made you little Gods in respect of others, for your birth, beauty, riches, honour and esteem amongst men, know that God shall make you die like men, and perish like one of the Princes of *Horab*; *Psal.* 82. 6. To perish in prison is nothing, to perish on a dunghill is nothing, to perish at a rich mans door is nothing, *Lazarus* so did for want of crumbs, whilst *Dives* perished



perish in his stately bed, for want of Christ, with golden hangings round about him, *Luke 16. 22.*

O you Gallants of the times, and Printes of this world, that have hangings upon hangings, yea golden hangings, and Coaches too, which we grudge you not, you pay enough to flutter up and down the world withall, but know if you have not Christ, you will perish in your beds or down, and all your Doctors and pearled Cordials will nor cannot save you, and if you perish for want of Christ, you perish with a vengeance.

O Christ, let me beg my bread here with *Lazarus*, and not my water hereafter, the air is sweet, the Woods and Parks are so too, but Christ is more sweet than all thing or things, and if he be not so to you, you shall one day want this air; yea, you shall have no other air to breath in, but hell shall be your air, and hell shall be your fire, and hell shall be your bed, devils your companions, yea, they shall lie upon you, with you, by you, ever dragging and tormenting of you from one place to another: It is storied, that *Diid's* ghost tormented *Aeneas* Prince of Troy, ghosts, devils, damned spirits, and the furies of hell shall drag you up and down in the flames of hell; yea, you shall drag one the other, curse and spit one at the other, who are now playing one with the others besome, locks and lips, companions in sin, companions in hell: yea, I think that is very near the meaning, where it is said, *the Satyr, the screech Owl, the Cormorant and Dragon shall call for their mates, Isaiah 34. 14, 15.* sinners shall call for their mates, read that chapter, and one sinner for another, some will curse and call for their Whore when they are dying, others for their gold, every one minds that which heretofore he most delighted in; yet some will send for an honest man, let him come and pray, and oh that I might die the death of the righteous, but sinners in hell shall call for their mates, not to tell them stories from a play book, nor to sing some new delightfull Tunes and Songs, called such a Ram, and such a Ram, but to tel of their misfortunes, and such misfortunes which can never be recovered.

Oh sayes one, I have lost the heaven of heavens for a few vain delights, which were more transitory than thoughts; never in any measure soul-satisfying: And I also, saith another, lost the favour of my God, for the favour of my Mistress such an one, this or that Lady, whose vain love and pleasure I more delighted in, than in the love and pleasure of God, whose pleasures are pleasures for evermore, but mine are gone in a moment, yet I never got the favour I so unhappily sought, yea it may be, fought a duell for, but I have lost the favour of God, as *Walsey* once dying said, to please my Prince.

Oh that you would timely fancy those unhappy soul-peircing relations, poor unhappy sinners, make one unto the other, whilst others curse, tear and spit one at the other, whose damnations were furthered by each other; for as certainly as one man may be instrumentally to further the salvation one of another, so sinners may be, under the devill, the next and chief meanes of damning one the other, and these excessive pleasures, wherein you now so abundantly abound, to the spending and consuming away almost all your pretious time, will cause the damnation of many; and then they that made first to them, most prest and cryed, Away, away to the Park, to the Tavern, to the Ball, to the Masque, to the musick-house, to the Groves, to the gardens and delights of the world, will certainly be found the greatest enemies to your soules, next to the devill and your own hearts lusts; yea, lust and long for day, and when it comes, you long for night and the courtings of the chamber, and then you long again for day, the sports and pleasures of the day, so that night and day ye are unsatisfied, and think you have never enough of soul-deceiving pleasures, yet a little of the world will content a gracious heart; give me food and rayment, and then shall he my God, sayes *Jacob*, though a young and lovely man, give me pleasures, give me sports, give me the glories of the world, and let me swim and tumble night and day in these streames and oceans of delights say you, let me have my fill and full of love, of lust, of wine and women,



ness, musick, chambering and wantonness, and it  
sufficeth.

O Christians, are these wishings? I would you were but  
almost, or rather altogether so as *Paul* once said to King  
*Agrippa*, Act. 26. 28. yea, I would to God you were so,  
but truly for the present, call your selves what you will,  
I judge you little better then heathen that know not God,  
nay worse a thousand times in many things, your condem-  
nation will be greater, Mat. 11. 21. And woe unto you,  
as *Christ* sayes, for if cursed be all the families of the earth,  
which call not upon him, Jer. 10. 25. what will then be-  
come of you, who never call nor think upon him, unless it  
be to blaspheme and dishonour him? Truly, if *Christ* be  
the Son of God, as certainly he is, he can never own you,  
who are so unlike to him for the present: *Be ye holy, for I  
am holy* (saith the Lord, and) *without holiness no man shall see  
the Lord*, Heb. 12. 14.

Oh minde that and this Text, *I and my Father are one*,  
saith *Christ*, and must not all his members be in some mea-  
sure like him, this likeness is not wrought in an hour, but  
by the continual working of the holy Spirit, which is cal-  
led the Sanctifier of them that beleive, and if you beleive  
in *Christ*, or hope to be saved by *Christ*, do you think it  
shall be without any work of sanctification, or change in  
your hearts; truly, if you think so, you think amiss, and are  
the most deceived of any in the world; his true works  
shall save none, nor in any measure contribute to the saving  
of any, the Lord *Christ* is and will be all in that particular;  
yea, he is all in all in point of Justification, Sanctification  
and Glorification; and if he do not thoroughly justify  
you, and in some measure sanctifie you, he will never save  
you, and yet if he save you, it shall not be for works, but  
without works, for not unto him that worketh is the pro-  
mise, but to him that believeth in him that justifieth the  
ungodly, Psal. 143. 2. Rom. 4. 5. two golden texts, for  
mark the expression, I am sure you are ungodly, and I am  
sure you may be easily saved; yea, you ungodly great  
ones that never minded salvation all your dayes, may be  
saved,

saved; if you will look unto him who is God alone, *Isaiah* 35. 21. but will you, will you look to him, 'tis but looking and be saved from the wrath to come; *1 Thess.* 1. 10. for all other salvations, though never so great, are nothing; but will you be saved from being shut out of the new *Jerusalem*, with dogs, sorcerers, whoremongers and liars; *Revel.* 22. 15. And from being cast out with the children of this kingdom, *Luke* 13. 27. whose pleasures, joyes and glories are in the things of this life, never minding that Kingdome, where *Abraham*, *Isaac* and *Jacob* are: I say, will you be saved from being so cast out into utter darkness, where shall be wailing, weeping and gnashing of teeth for evermore, *Verse* 29.

Oh would you escape all this, and stand in the evill day, when they shall fling their gold and their silver to the moles and to the bats, *Isaiah* 2. 20. the day wherein sinners shall move out of their holes like Worms, and lick the dust like Serpents, the day wherein many shall run like Kings and Captains, and mighty men, to the rocks, to the hills and mountains, crying, Fall on us, and hide us from the presence of the Lambe, *Revelation* 6. 15, 16. for the day of his fierce wrath is come.

I say, if you would escape all these things, which the Lord *Jesus* grant you may, consider a little how vain those pleasures are that you pursue, how great that salvation is, that you neglect, *Heb.* 2. 3. How free, how full, how easie to be had; it stands at your dores, it waits upon you, it cries after you, Hear, hear, and your souls shall live, *Isa.* 45. 99. I will make an everlasting Covenant with you faith the Lord, even the sure mercies of *David*, your sins and your iniquities I will remember no more; and though they have been as red as scarlet, I will make them as white as wool: your pride, your glory, and your boasting is a thing of nought; yea, your stout words against me, wherein you say, It is in vain to serve me, *Mal.* 3. 13. And what profit will it be so to do, calling proud ones, and they that contemn me happy, when as the day cometh that shall burn as an oven, and



and all they that do wickedly, and all the ungodly of the earth shall be burnt up, saith the Lord of Hosts; and it shall leave them neither root nor branch, for the wicked shall be as stubble, and the day that comes shall burn them up, Malac. 4. 1. and all the wicked shall go down to hell for ever, Psalm 9. 17. and all that forget God.

Oh you that do so, hear and hearken unto the voyce of God; yea, hear his voyce to day, to morrow is another day, and you know not whose it may be; to day if you will, harden not your hearts, as in the day of provocation, this day is salvation tendered to you, if you will accept it, do not say, to morrow, do not say, we wil have none of this salvation which Christ and all the Prophets of Christ yet render unto you, and abuse not that rich and free grace which brings and renders salvation to all men; but to you especially; nor intreat him to be gone out of your course and companies, as once those unkind and churlish *Gadarens* did, *Mark* 5. 16. preferring their swine before Christ the Lord of life and glory, who only hath immortality dwelling in himself, and dwelleth in that light which is unaccessible, the onely Prince and Potentate, who shall be revealed in due time, *2 Tim.* 6. 14, 15. In the mean time, charge them that be rich to be rich in good works, and prefer not every lust, rattle, toy and baby, before the Lord of life and glory, who hath the keys of death and hell in his hand, *Revel.* 1. 18. an absolute power over you Saints, Angels, Men and Devils, to dispose of you and them all as he pleaseth, either for light, life, and glory, or wrath, hell, and darkness, *Phil.* 2. 10. Why should this Lord of Lords and Ladies too, *Revel.* 16. 19. be set at nought, who hath a name written on his thigh, the King of Kings, and Lord of Lords; and though his Kingdome be not of this world, yet his Kingdome shall break in pieces all the Kingdomes of this world, *Daniel* 2. 44. & 7. 9. And they that will not kiss this enlightening Son, shall be broken with an iron rod, *Psalme* 2. 9.

Be wise O ye Lords and Ladies of *England*, and kiss with a kiss of obedience, subjection and affection, this Son and Son of Sons, Angells are the Son of this Son, which now we do behold, and Christ who is fairer than the Children of men, is the Son of Saints and Angels too, shall he be yours, O ye Stars of *England*, and glory of our Nation in a common sense, shall he be your Sun, and shall he rise this night with healing in his wings on some of your soules, who are as black as Hell, notwithstanding all your outward lustre. Oh let him arise there now the Sun and glory of the World is setting, if he shall let him, his wings are the wings of true affection, his wings are the wings of safe protection, who shall harm if God be (and he will be) with you, he will and shall keep you in life, death and eternity, in the hour of temptation, yea, in that hour when all those, whose souls are built upon the sands of common Christianity, much more of vain delight, shall come tumbling down with a vengeance, when the winds and the rain, and the storms of conscience come with Hell, death and despair at their heels. But that they may never come, shroud your selves under those wings that will now embrace you, and let the everlasting armes of mercy fold you up in the bosome of divine love, joyes and sweetness, and that it may so do, stand open, yea stand open, O ye everlasting doors, and let the King of glory enter in, *Psalms*. 24. 7. who is the King of glory, *ver*. 10. the Lord of Hosts is he, and the Lord over hosts of Angels, Men and Devils is he, and therefore lift up your heads and gates, O ye everlasting doors of the soul, and let the King of glory into your hearts, where nothing but sin and satan for the present is, yea let this King of glory enter in, and though ye be as the Devils den, a desert Land, a barren Wilderness, where is nothing but the howling of cursed lust and nature, ye shall be as the *Eden* and Garden of God; yea ye shall certainly be as a fruitful field till'd and blessed of the Lord, instead of the briar shall come up the myrtle tree, read the 35. of *Isaiah*; and that sweet promise in the 65. of *Isaiah* 13. Mind these promises, O ye barren Lords and Ladies, for God is able to make you as a fruitful tree, and the Eunuch shall say, I am no more a barren tree, *Isa.* 50. 4, 5, 6. nor shall it be said, ye are still



still as Reprobates; we trust you are not so, though for the most  
 part ye are dead to all good works, yet we trust as *Paul* saith, we  
 shall not find you Reprobates, *2 Cor.* 13. 5, 6. for the future,  
 we know there is in you a noble spark, a free and gallant spirit, an  
 humble and ingenious disposition, affable and courteous to all,  
 some of you are so, and the sweetest natures in the World, truly  
 noble in all things, onely the blood of Christ, the blood of  
 Christ is wanting in your veins, the spirit or the appearances  
 of Christ in your life, and screech Owles dwell where mountain  
 Larks should sing; this blood and this spirit, and the merit of  
 the former, is as freely tendered unto you as to any in the world.  
 Oh ye that have a freedom and equality of right unto the winds  
 that blow, and flowers that fall, and lights that shine, know  
 ye have the like to all the tenders of grace in the Gospel of  
 grace, and though your present greatness do and may exceed-  
 ingly cumber you, yet it can never absolutely hinder you from  
 Christ, the loves and tenders of Christ; who once stood up and  
 loudly cryed, and still doth, oh every one that thirsteth come to  
 the waters of life, high, low, rich, poor, if any man thirst let him  
 come and drink, *Isaiah* 55. 1. *John* 7. 37. *Revel.* 22. why should  
 ye refuse the waters of *Shiloh* that run softly, and that voice  
 which speaks from heaven, and shakes both heaven and earth,  
 and all these sublunary glories here below. O see, and again see,  
 see, refuse not him that speaks from heaven, that which ages  
 and few of the Princes of this world which come to nought,  
 have done or known for many hundred of years, *1 Cor.* 1. 18.  
 but to you it is spoken, not in a way of thundring and lightning,  
 like God to *Moses* in *Mount Sinai*, when he gave the Law, but  
 like the Angels to the Shepherds, when they sung glory to God  
 in the highest, peace and good will to men on earth, *Luke* 2.  
 14, for to you is born a Saviour, and his name shall be called *Jesus*,  
 for he shall save his people from their sins; yea, and ye as well as  
 they if ye will accept of him, and now is the acceptable time,  
 and to you is born a *Jesus*, and with this song I shall conclude;  
 but do not you for another refuse this Christ, and this *Jesus*, who  
 will save you with an eternall salvation, if indeed you do be-  
 lieve in him. O ye that are singing like the fool in the Gospel,  
 you have this, you have that, you have goods enough, soul, soul

take thine ease, thou hast beauty, riches, honour and esteem amongst men, 'tis no matter now for Christ, know before your song is half done your soul shall be taken from you, *Luke 11. 19.* and whole shall all this be? it is said the Swan never sings but once and then dies, ye have sung once and again to your selves, take heed, and again take heed death catch not you, or some of you up, as a Kite catcheth a Chick, before you have half that content and pleasure which you now promise unto yourselves, we will buy, sell, and get gain, say they, and yet their life was but a vapour, *James 4. 13.* I will take my ease, saith the fool, and I will take thy soul saith the devil, and this night it shall be faith God, but will you sell what you have, and get you bags that wax not old, *Luke 12. 33.* and lay up for your selves treasures in Heaven: It is the counsel of Christ now tendered to you, will you sell your glory? will you sell your beauty? will you sell your pleasure? and all these things that wax old, and get you bags that will last you ever, that is, the righteousness of Christ, which blessed and for ever blessed are all they, and only they, that hunger and thirst after it, *Mat. 5. 6.* of *David* *all to 213 aw 211*

O Madam, it is nothing but Christ, and the righteousness of Christ that will last you ever, all things else are fading, the sweetest rose and the fairest beauty fades in time, the richest robe and the lasting garment do the like, time and the moth will consume them all, but time, death, grave, nor eternitie shall ever fade this righteousness, however if they should not, death will strip you to your skins, *naked came I out of my mothers womb, naked must I return,* toe and toe must be tyed together, the silken stocken and the silver shoe, the holland shift and all must off, and naked must you return. O Madam, as you came you must go, onely your mothers blood shall be washed off, Princes, Kings, and Queens, must do so to, yes, to death must all lay down their Crowns, and Parliament men pull off their robes, death will strip them to their skin, but it cannot strip a Saint of this righteousness, no, no, wormes may eat and eat his skin thorough and thorough, and the grave consume his bones and flesh to dust, but it cannot touch this righteousness, no, no, Christ keeps that for him as in a Cabinet of gold, untill the day of resurrection, and then his dead body, though consumed to dust, and that again to nothing, yet shall that nothing be raised and arrayed too, like a Princess.



Princess in the morning of her espousal, and all by vertue of that power, which saies to the North and to the South, give up, and bring back my sons and daughters from far, *Isa. 43. 6.* And oh that this almighty power might bring back you, or some of you, the captive daughters of *Sion*, and oh that you might return like the rivers in the South, from all your lying vanities to the living God, and from all your follies to the wisdom of God, which is better than fine gold or silver, yea, than Rubies, *Prov. 8. 10 11.* Riches and honour, yea, durable riches and honour are with me, saith the Lord, *my fruit is better than gold, yea, than fine gold, and my revenue than silver,* verse 19. therefore hearken O ye Children of men unto me, for blessed are they that keep my waies, but cursed are those that go a whoring after other Gods, sorrow shall be multiplyed, yea, they shall lie down in sorrow, *Isa. 50. 11.* this sorrow is the daughter of sin, but the mother and the daughter shall sit down, and lay down upon the heads, hearts and souls of all that will not hearken unto me, saith Wisdom. Wherefore O ye foolish ones, turn ye, turn ye at my reproof, *Prov. 1. 22.* hear ye and your souls shall live, and if you will hear, hear ye young and lovely Lords and Ladies, and Gallants of the times, and for Christs sake remember ye your Creator in the daies of your youth, before the evil day commeth, wherein the Lord shall say, I have no pleasure in you, before the Sun and blossom of your virginie, and flower of your age be darkened, yea before Christ and the things of Christ be hid from your eyes, before the Moon, the Stars, and the Clouds return after the rain, *Ecclesi. 12.* all the lesser means and helps of your salvation be blown away like a cloud, or a rain that is carryed away by the clouds, yea before the day, when the keepers of the house, the spirit and noble courage of your souls shall tremble at the approach of death, when he comes climbing in at your windows, and up to your beds, where you lie panting like the poor Partridge in the tearing talents of the Falcon; and what is a bed of state in such a condition, though surrounded with a thousand Lords and Ladies, who are but vain comforters, or as flesh flies, when the strong men shall bow themselves, the leggs, armes and sinews of strength all shrunked up, yea; the whole man turned to the wall like *Hezekiah*, and

and weep like a child, the grinders cease, is not able to do their office, and they that look out of the windows be darkened, the light and sight of thine eyes, dim and creamy, the throat rattle, and the breath earthly, when the doors shall be shut in the streets, all the intellects of the soul, that take in and shut out visible appearances be locked up, then the sound of the grinding shall be low, no noise or motions hardly heard, when you shall rise up at the voice of the bird, the secret chirpings of conscience, the private bird that tells all old, and almost forgotten things, and ungodly acts, when the daughters of miffen are brought low, all your former vain, and sinful vanities, and delights are huffie still, blown over and gone through the fear of that which is coming on, namely, death, hell, and he that hath the power over death, yea, the keys of death and hell too in his hand, *Revel. 1. 18.* But the Almond tree shall flourish then, that is, the righteous man, yea mark, for the end of that man is peace, *Psal. 37. 37.* but woe to the transgressor, the Grasshopper shall be a burden to the wicked, and all his desires shall fail, because he goeth to his long home, whether he will or no, yet he goes, and the Mourners about the streets, the silver cords be loosed, the golden bow and pitcher broken at the fountain, the veines and strings of life all broken, through the invisible shrouding of the immortal soul into another world, whereby the pitcher of mans body becomes broken as at the fountain head, in the return of the spirit to that God that gave it, the dust returns to the dust for a while, and the spirit to God for a final sentence. O vanity of vanities, how is all but froath and vanity, besides Christ and the knowledge of Christ? this knowledge I recommend to you, and every one of you in *Hide-Park*, after your unwearied pursuit of lying vanities, and if you refuse it, your blood will be upon your own head, *Act. 20. 26.* I am more free from that than thousands of your Chaplains and others too, that deal not so faithfully with you as they ought: God Almighty bless and turn you from your sins; though Israel be not gathered, yet my labour is and shall be with my God, *Isaiah 49. 31.* but my hearts desire and prayer is and shall be, that Israel may be saved in the day of the Lord Jesus, *Rom. 10. 1.* and that you may, the eyes of all mercy look upon you to convince you one by one: and oh that you dare, or that he would take you alone a little this night,



to mind and meditate what you have done this day, and all your dayes for him, or rather against him, but you dare not walk alone or be in the dark one hour, nor will the Devill let you thinke on Christ, heaven, hell, death, or judgement. And now, O Christ how few lives to thee, O Christ how few mind thee, O Christ how many dissemble with thee, and when shall the Nobles lick the dust of thy feet, whilst Kings and Queens attend on thee, and count it honour enough to own and honour thee in the most contemptible way and manner? when shall they bring their gold and silver and offer unto thee? who art all in all in life, death, and eternity, *Coll. 3. 11.* But poverty parts good company, thou at present appears not in thy glory, *1 John 3. 2.* but art as it were upon the wain, while the World, and Nobles of the world are in their full sun and splendor; but appear, appear O Christ, and let the world see thee that art invisible, and yet thou rulest the stars, and bounds the tumbling seas, while thou stands knocking at the sinners heart, *Rev. 3. 20.* courting as it were, this or that, or t'other gnat-worm, nothing, for a little admittance: O Christ sling them down to hell, yea sling them down quick, that storm and contemn thee, because they are fine, and tricked up in the of-fils of thy creatute, and if these golden Sparks and Ladies will not own thee, make them like a wheel, and let them perish as the stubble, *Psal. 84. 13.* yea, if any man love not our Lord Jesus Christ, let him be *Anathema Maranatha*, so saies *Paul 1 Cor. 16. 22.* but I say, love him, love him, love him Lords, love him Ladies, he and he onely is altogether lovely, in his name, in his nature, in his person, in his promise, to look to, to hope in, to follow after, and to lean upon, he is altogether lovely, the last, present, and the future hope of sinners: But do what you will, I have chosen him, and he hath washed me in his own blood, *Rev. 1. 5.* Glory, Honour, and Salvation be ascribed to him world without end.

W. B.

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For Christs sake do not tear nor sling this about, but tell the Lords and Ladies of it; and ask for the green Book, or, The Ladies Tryall.